"TESTING THE TEMPERATURE."

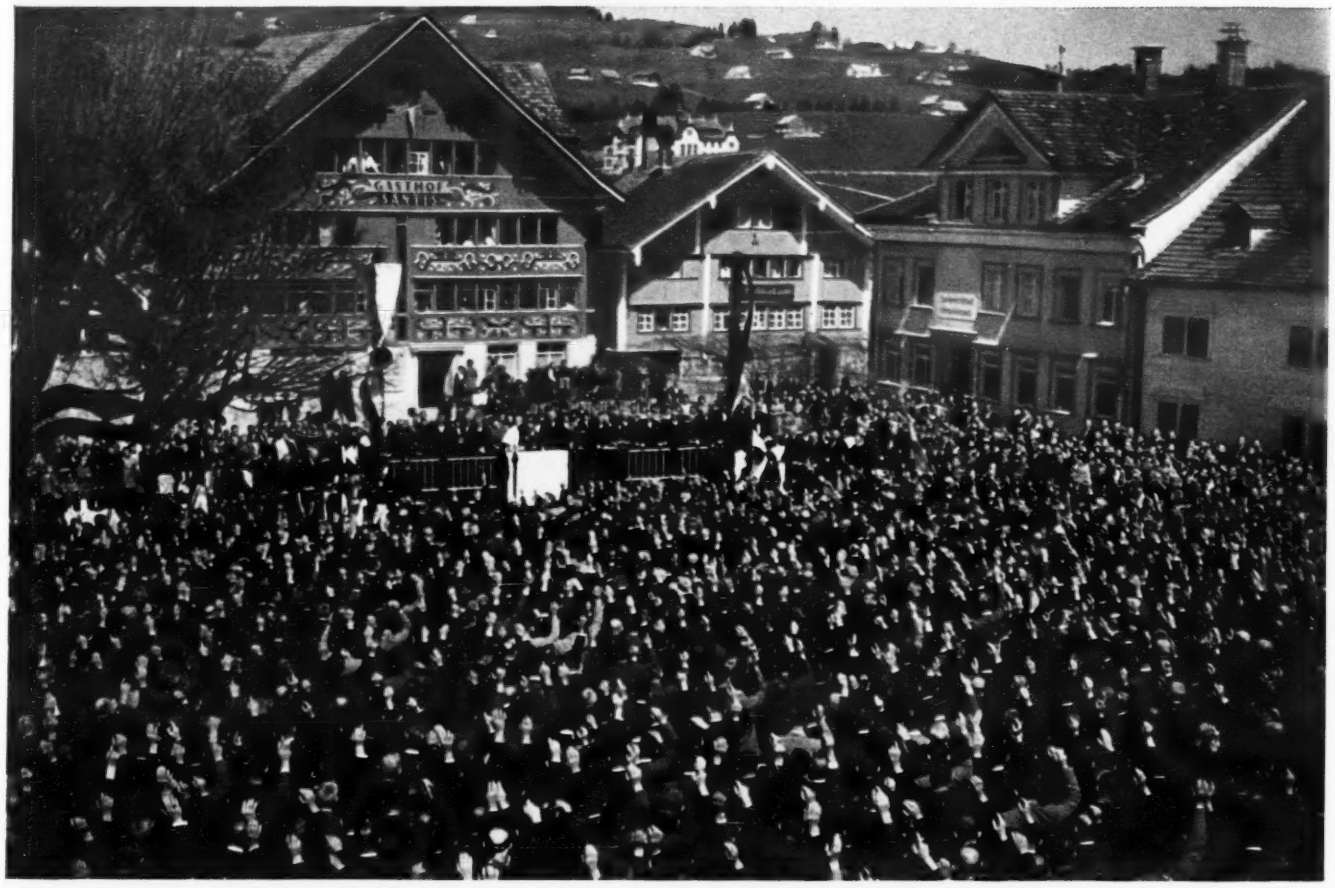
"WOMAN AND CHILD ON THE BEACH"; BY E. AUBREY HUNT (1856-1922).

This charming painting is the work of the gifted but now almost forgotten artist E. Aubrey Hunt. He was born in Weymouth, Mass., U.S.A., studied in Paris, exhibited in the Royal Academy from 1881, and died at Hastings. In this country he is represented by works in the public galleries of Leeds and Leicester and more particularly in the Burton Art Gallery, Bideford, which contains a collection bequeathed by Mr. Coop.

By Courtesy of Walker's Galleries.

SWITZERLAND, famous as a health and a holiday resort, an educational centre and a winter sports playground, is also one of the great European strongholds of democracy and freedom, whose historic struggle for independence is reflected in the *Landsgemeinde*, or Parliaments of the Cantons, which are still held once a year—on the last Sunday in April or the first Sunday in May—in the open air in a number of Cantons, like Unterwalden, Appenzell and Glarus; and whose picturesque aspect is illustrated by our colour photographs. The *Landsgemeinde* is the Parliament of the Canton. Every male citizen above the age of twenty who is in a position to exercise his rights

[*Continued opposite.*



THE *LANDSGEMEINDE*, OR OPEN-AIR PARLIAMENT, IN APPENZELL, CAPITAL OF INNER RHODEN, HALF-CANTON OF THE CANTON OF APPENZELL: THE SCENE IN THE MARKET-PLACE, SHOWING THE HUGE CONCOURSE OF CITIZENS EXPRESSING THEIR DECISION BY A SHOW OF HANDS.

WITH, IN THE FOREGROUND, STANDARD-BEARERS IN TRADITIONAL UNIFORMS, WITH ATTENDANT BOYS ALSO IN UNIFORM: A VIEW OF THE *LANDSGEMEINDE* IN APPENZELL, WITH OFFICIALS ON THE PLATFORM AND SPECTATORS GROUPED OUTSIDE THE AREA OF THE PARLIAMENT.

Continued.]

These swords are family heirlooms, which pass from father to son. Some young men bring a bayonet, as all Swiss soldiers on the reserve have their weapon at home. The Swiss Confederation is the federal union of twenty-two states, and though the present constitution dates from May 29, 1874, the history of the Confederation goes back to August 1291, when the men of Uri, Schwyz and Lower Unterwalden entered into a defensive league. In 1353, this league included eight members, and in 1513 the number had mounted to thirteen. In 1648 it became formally independent of the Holy Roman Empire. Though the Federal Assembly in Berne the representative body of the people

[*Continued opposite.*

OUTDOOR "PARLIAMENTS" AT WHICH PEACEFUL CITIZENS CARRY SWORDS TO SYMBOLISE THE FREED

Continued.]

elect their Cantonal government, but they also decide by show of hands which laws and financial measures are to be adopted, and appoint the highest Cantonal judges. With the exception of the *Landsgemeinde* of Ausser Rhoden, the Protestant half-Canton of Appenzell, held at Trogen, where more than 10,000 citizens take part in the assembly, free discussion is insisted on at Folk-Moots, and every citizen has the right to raise any point for discussion and can mount the platform to make a speech. In Glarus schoolboys have the privilege of being accommodated in special seats from which to watch the ceremony, as it is felt that the young men will thus be nurtured and brought up in the national traditions of democratic government; but it is an offence for anyone who has not the right to vote to enter the meeting-place. Though only men over twenty years of age

Colour photographs b

A PICTURESQUE PRELUDE TO A *LANDSGEMEINDE*, IN THE APPENZELL COUNTRY: OFFICIALS IN MEDIÆVAL COSTUMES PARADING THE STREETS TO CALL MALE INHABITANTS OF TROGEN, ON THE FOOTHILLS OF THE GABRIS, TO THE OPEN-AIR PARLIAMENT.

Continued.]
as a citizen is an "M.P. of his Canton." The attendance at this open-air parliament is not a privilege, but a duty, and fines are imposed for abstention, varying in size in the different Cantons. The origin of the *Landsgemeinde* dates back to the fourteenth century, when the people of the Glarus met for the first time under the open sky to make their own laws, during a time when they were still struggling for their independence and the acknowledgment of their democracy. It is in memory of the battles which had to be won to gain it that the men of Appenzell, until to-day, carry a sword to the open-air parliaments as a symbol of their hardly-won freedom.
[*Continued below, centre.*

Continued.]
is the legislative power, which also appoints the Federal Council, the twenty-two Cantons are not mere districts: they are *de facto* genuine states, each with its own constitution and its own legislative power and executive bodies. Swiss citizenship is communal, as every Swiss has a home Commune, and in order to obtain Swiss citizenship an applicant has first to find a Commune willing to admit him. Then, and only then, can he apply to the Confederation. After reaching the age of twenty every male Swiss becomes an active member of his Commune, obtains the right to vote in all Communal, Cantonal and Federal affairs, and can himself become elected. The *Landsgemeinde*, or Folk-Moot, not only
[*Continued below, left.*

VOTING BY A SHOW OF HANDS: CITIZENS OF APPENZELL WHO CARRY SWORDS TO THE *LANDSGEMEINDE* AS A SYMBOL OF THE HARD-WON FREEDOM FOR WHICH THEIR ANCESTORS FOUGHT MANY CENTURIES AGO. THE SWORDS, IN MOST CASES, ARE FAMILY HEIRLOOMS

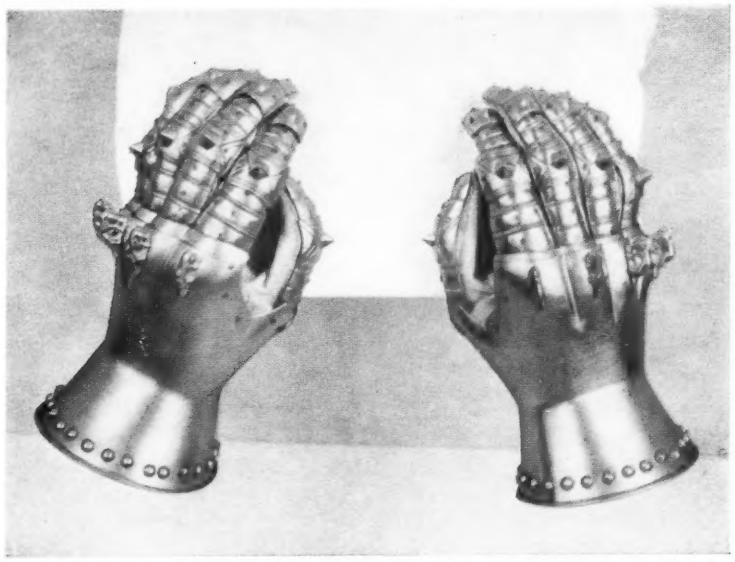
EEDOM SO HARDLY WON BY THEIR ANCESTORS: THE PICTURESQUE *LANDSGEMEINDE* OF SWITZERLAND.

are entitled to take part in the ceremony of the *Landsgemeinde*, women and children may watch proceedings from outside the boundary of the meeting-place. As it is the custom for them to wear their traditional and beautiful Appenzeller costumes for these occasions, they form a colourful and decorative group. In this connection it may be remembered that the region of Appenzell is widely celebrated for the fine embroidery and lace work done by the women. The town of Appenzell contains some interesting buildings, including the Church of St. Mauritius, which has a late Gothic crypt, tower and fine stained glass, and a Town Hall built in 1561-1563, with ancient frescoes in its Council Hall. The setting for the *Landsgemeinde* in Trogen is particularly fine. The town commands views of the Lake of Constance, and its Rococo Church is worthy of note.

aphs by Felix H. Man.

THE BLACK PRINCE'S FUNERAL "ACHIEVEMENTS": 600-YEAR-OLD ORIGINALS, AND COPIES.

MADE IN THE ROYAL SCHOOL OF NEEDLEWORK WITH CONSUMMATE SKILL: THE COPY OF THE BLACK PRINCE'S *JUPON*, STUFFED AND QUILTED IN VERTICAL LINES AND EMBROIDERED IN GOLD WITH THE LILIES OF FRANCE AND THE LEOPARDS OF ENGLAND.



LINED WITH SOFT DOESKIN AND STITCHED EXACTLY AS THE ORIGINAL BY THE MOTHER OF ONE OF THE TOWER STAFF: THE COPIES OF THE GAUNTLETS IN COPPER-GILT.

CARRIED OUT, LIKE ALL THE OTHER METALWORK, IN THE TOWER WORKSHOP BY THE MOST EXPERT CRAFTSMEN: THE COPY OF THE SCABBARD, SHOWING THE JEWEL-LIKE BOSSES IT BEARS.

THE BLACK PRINCE'S ORIGINAL HELM, CAP OF MAINTENANCE, LION CREST, SHIELD BEARING HERALDIC CHARGES, SCABBARD AND GAUNTLETS.

THE COPIES OF THE BLACK PRINCE'S HELM, CAP OF MAINTENANCE, SPIRITED CREST OF A LION *STATANT*, SHIELD, GAUNTLETS AND SCABBARD.

In our issue of July 3 we gave monochrome illustrations of the copies of the Black Prince's Funeral "Achievements" made in the workshop of the Tower of London Armouries and the Royal School of Needlework, and presented by the Friends of Canterbury Cathedral to the Dean and Chapter to replace the original "Achievements" which have hung over the Black Prince's tomb since his death in 1376; and are now too fragile to support further cleaning or repair. On this page we give colour photographs of the copies and of some of the originals. The work of making the copies began in 1952, and Sir James Mann, Master of the Armouries, points out that the same materials as those used in the Middle Ages, and the same processes, whenever possible, were employed in the work. The results are a triumph for British skill and craftsmanship, and look magnificent now in place hanging over the tomb. The originals are being placed under glass near by. Sir James Mann pointed out in a letter to "The Times" that it was at first intended to make the shield true as the original must have been, but this would have involved altering the placing or patterning of the charges. So the copy was made the same shape as the old shield now is. The original labels for cadency no longer exist, but their form was plotted, in the case of the *jupon*, by the line of stitch-holes through which it had been applied which were still visible; and, in the case of the shield, by the holes made by the tacks which held it. The tail of the lion crest is, as the original was, plugged into the rump of the animal with a wooden dowel which makes it stand out stiffly.